THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—ACTS I: 11.

No. 6, Vol. LIII. Monday, February 9, 1891. Price One Penny.

VISIT TO THE YAQUI INDIANS.

II.

WE proceeded on our way, and on the morning of Sunday Nov. 30, our slumbers were disturbed in a manner we had little expected. About 1 o'clock a.m. a herd of wild Mexican bulls gathered near our camp; hundreds of them must have taken part in the musical entertainment to which we listened with uncommon interest, if not pleasure. The leaders approached uncomfortably near our camp several times, recalling to our minds the bloody battle waged between a band of wild Spanish bulls and a portion of the Mormon Battalion, on the San Pedro river, Arizona, in 1846. The bellowing of bulls around us was occasionally relieved by the howling of the wolves which hovered about the herd, ready to devour the vanquished.

Daylight disclosed another intruder in the camp—the peccary, or wild hog of Mexico. Wherever these animals appear in numbers, they spread terror among the natives, and are more dreaded by them than all other enemies, the Apache Indians alone excepted. Mesquit forests are found in the portion of Mexico in which these razor-backed, sandy-haired pigs abound. Hunters in this region are frequently treed and have to wear out the patience of their savage adversary—a proceeding which is far from the most pleasant amusement in the world.

At daylight the guard brought in a wiry looking Mexican who had been discovered prowling about the horses. He was well armed, and probably belonged to a small ranch which we had passed the day previous, and which is situated on a point of a bluff known as the "Robbers' Roost," near the San Miguel river, the first stream we had seen since leaving the Magdalena. Looking eastward from the bluff, the scene presented is a heavily wooded country extending ten or fifteen miles away. Large

trees of the mesquit variety are found in this forest, in appearance reminding one of an apple orchard minus the fruit.

Juaninigo, or "Robbers' Roost," is a place less noted now than formerly, as a rendezvous where renegades of all colors met to prey upon unwary travelers, and sometimes men who had valuable property with them have disappeared and never been heard of more. Parties who visit the interior of Mexico and desire to pass through the country without molestation, must exercise unceasing vigilance day and night. The country is sparsely settled, much of it being uninhabited, and forms a secure retreat for the lawless men who infest the border line between the United States and Mexico, to the great annoyance of inhabitants of both countries.

Several hours' steady travel over a country destitute of water brought us to the banks of the Sonora river. All the water was taken out into a canal close by. A few miles farther brought us to Hermosillo, the capital of the state. Governor Torres being absent from the city, we decided to await his return. At the hotel Bon Ton the proprietor extended a kindly greeting, and soon convinced us that he was no stranger to Salt Lake City, nor to Presidents B. Young, H. C. Kimball and D. H. Wells. Six of us lunched at his hotel, for which he would accept no compensation. We drove our teams three miles south of the city, and formed a camp where there was excellent grass, but wood was scarce, and there was no water.

Hermosillo is built much after the fashion of the better class of towns in Mexico, with a plaza surrounded by rows of orange trees. The buildings are in the Spanish style of architecture, with court and colonnades. There we saw, in the walls of the government *casa grande*, brick very much like that used in building the Coliseum at Rome—about fourteen inches long, seven inches wide, and one and a half inches thick. The city presented a desolate appearance, many of the inhabitants having fled before the advance of the black vomit. It was two weeks from the time the last fatal case occurred in the city that we arrived. Only for two years previous had this dread disease penetrated the interior of the state. The train dispatcher at the depot informed me that during the past year forty-five per cent of the railway employes had died of yellow fever. At the time of our visit the city contained about 6000 inhabitants.

From the place where we had located our camp, our teams were taken every day and watered at the canal, which comes from the Sonora river, and runs along the south side of the city. From it we also filled our barrels with water for culinary purposes. Where it is not covered in, women were on the bank washing out clothes; men, women, children and pigs were to be seen bathing at all hours of the day, and befouling the stream which supplies the inhabitants of the city with water for household purposes. This experience teaches that our conceptions of cleanliness are altogether as we are educated.

Through representations made to us by the Mexican authorities, it was considered prudent to divide our company, leaving the greater number at Hermosillo in charge of Elder H. J. Grant. General Topete assured us that the Yaquis would not permit an armed force to cross the borders into their country unmolested. Their custom was to disarm all intruders, if it

took a thousand men to accomplish it. The general conducted our party to the government building, where we met and presented our letters of introduction to Governor Louis Torres, who received us in a friendly manner, although the interview which followed proved not quite so pleasant as we anticipated, understanding as we did that the governor is especially friendly to foreigners. He speaks English quite well, and used it eloquently to dissuade us from making our contemplated visit to the Chief Cajeme and the Yaqui Indians. Our firmness in adhering to our original design seemed to diminish the governor's interest in us to some extent. He was very emphatic in giving us to understand that when our party passed over the border on to Yaqui ground we imperiled our lives, and it would be utterly impossible for his government to aid us, however great our necessity; also, that the United States must not hold him responsible if our lives were sacrificed. He said the state government of Sonora was about to declare war against the Yaquis, who were then greatly excited, and he believed it to be tempting Providence for white men to visit them under the circumstances. It was quite consoling to us for the governor to express the belief that the United States government could feel the least solicitude for a "Mormon's" welfare, or even manifest the slightest interest in his protection, no matter what calamities were likely to befall him.

The experiences of my whole life have stamped upon heart and brain that many of the official representatives of the government which my forefathers suffered, in common with their fellow patriots, to establish, are unrelenting foes to all that I hold most dear on earth and hope for in heaven. But this same hostility has moulded the Elders to be men of nerve, and to be habitually reliant upon the power of the Almighty. Polished by adversity, a people are now being prepared in the heart of the American continent who will continue to maintain the principles of the sacred Constitution of our common country, when they are disregarded and trampled under foot by officials of the executive, legislative and judicial departments of the government.

The following named parties were selected to accompany me to Guaymas, viz: Elders A. F. McDonald, Milton Ray, Spanish interpreter, and Incarnacion Valenzuela, a Maricopa Indian who spoke Spanish. An invitation was extended to any of the Elders who desired to accompany us, providing they defrayed their own expenses. Elders B. F. Johnson, sen., Hiram Brinkerhoff and W. G. Clemmens joined as volunteers. Our party of seven divested themselves of all weapons, and, provided with a small valise, a few Mexican silver dollars, and a blanket each, took our departure, promising to return to the camp in three days, this time being considered all sufficient to accomplish the journey before us.

On Dec. 5, 1884, the railway train moved out of the depot at 12:15 p.m., and we arrived in Guaymas at 7:10 p.m., making the run of ninety miles in seven hours. Several cases of yellow fever were reported at wayside stations, but our sympathy did not prompt us to visit the sufferers. It appeared strange to us to learn that this dread disease was contagious in the winter season.

The soil over which we passed was of the richest quality; the monotony of a level country being occasionally broken by isolated mountains rising to view like islands in the ocean.

From the station we proceeded to Mr. Green's hotel. The building is a novelty in its way. The apertures for the windows are large, extending from floor to ceiling, and heavily barred with iron, but wholly destitute of sash or glass, which are considered superfluous in this mild climate. The plaza, found in most Mexican towns, becomes the favorite promenade after the sun disappears below the western horizon. This town is no exception to the rule. Beautiful orange trees and shrubs decorate this fashionable resort. The walks are paved with smooth stones, with neatly laid brick ducts at the sides. A handsome fountain adorns the centre of the plaza. Comfortable slat seats are numerous and well arranged for the convenience of promenaders; policemen, who sound their whistles every thirty minutes, day and night, abound, and perfect order is maintained throughout the city.

Unfortunately one case of yellow fever was in the hotel. The sufferer's room was next to the spacious apartment occupied by our party. When this fact came to our knowledge, it caused us no uneasiness, and probably, had we all been in perfect health, no inconvenience would have followed exposure to its baleful influence. My health, however, was much impaired at the time and imperceptibly my system absorbed the poison of the dread disease, which subsequently caused me much bodily suffering under painful circumstances.

[TO BE CONTINUED.]

FACTS AND EVENTS.

The government of Guatemala is preparing to engage in a war against Salvador.

The death of Charles Bradlaugh occurred on Jan. 30, from uræmia. He was in his 58th year.

Jean Louis Ernest Meissonier, the distinguished French painter, died at Paris on Jan. 31, in his 79th year.

A heavy gale, on Jan. 31, did considerable damage at Dublin and on the Isle of Man, and occasioned several casualties at sea.

The Canadian House of Commons has been dissolved, and writs for a new election have been issued, the polling to take place on March 5.

A disastrous fire occurred on Jan. 30, at Cygnet, Ohio, involving the destruction of six blocks of buildings. Three persons perished, and others are missing.

Great excitement prevails throughout Pembrokeshire and Cardiganshire in consequence of the renewed efforts to serve distraints upon the farmers for arrears of tithes.

On January 29, at Delmonico's, New York, Wm. Windom, United States secretary o the treasury, dropped dead from heart disease, after making a speech at a banquet.

The registrar-general states in his quarterly return that 285,513 births and 185,817 deaths were registered in the United Kingdom in the three months ending December 31, last.

In a raid made at Liberty, Idaho, U.S.A., in the early part of January, on wild animals which are destructive to crops, there were over 4000 wolves, foxes, porcupines, rabbits, etc., killed.

A terrible gas explosion occurred in the Mammoth Mine near Pittsburg, U.S.A., on Jan. 27, 112 men being killed. It said that the explosion was due to carelessness on the part of the mine foreman.

NEW YORK, Feb. 3.—Reports from Omaha state that one of the severest snowfalls on record has been experienced in Northern Nebraska and South Dakota, the thermometer registering 30 degrees below zero at Galena. Loss of life is anticipated.

A ministerial crisis in Italy on Jan. 31, caused the fall from power of Signor Crispi, the Italian premier. Signor Crispi has been one of the most astute statesmen that Italy has produced, and his overthrow is due solely to his arrogance and violent temper.

A Buenos Ayres telegram states that communication with Valparaiso, Chili, has been restored, and that a battle of several hours with the insurgents resulted in favor of the loyalist troops. According to the same source of information a belief prevails that the insurrection will soon be at an end.

The strike on the railways in Scotland terminated on Jan 31, the men going back at the old rates, with few exceptions. The only effect of the strike has been to cause severe financial loss to both sides, engender ill feeling, and throw some of the strikers out of employment when the bulk of the men returned to work.

The Supreme Court of the United States has decided to hear the appeal in the case of the seizure of the *W. P. Sayward* in the Behring Sea. This settles the question of the right to bring the case before the court, and it now remains to be seen whether the court will issue the writ of prohibition asked for in behalf of the English sealers.

During a public meeting in connection with the opening of a home for discharged prisoners in Gray's Inn-road, London, Jan. 30, Mr. Fleming, a gentleman of Leeds, who has contributed largely to the Salvation Army funds, while addressing the meeting, fell back into the arms of General Booth, and expired immediately, from heart disease.

NEW YORK, Feb. 3.—A horrible tragedy is reported from Winnebago City, Minnesota. The parents of a child named Cruzen, who had been punished by a teacher named Lents, went to the school, and after the father had assaulted Miss Lents and knocked her down, Mrs. Cruzen dragged the teacher round the room until her scalp was partially torn off. They then threw the prostrate form of the teacher out of the window. Her head struck violently against the stone pavement, and in a short time the unfortunate woman expired. The panic-stricken pupils rushed to their homes. Cruzen and his wife have been arrested.

NEW YORK, Feb. 1.—A shocking outrage was committed by a mob at Carbon Hill coal mines, near Birmingham, Alabama, to-day. The mob surrounded a cabin in which nine negroes were asleep, and, without a moment's warning, fired through the windows upon the sleeping men. The negroes sprang to their feet terror stricken at the first volley, and a moment later were all lying on the floor dead or wounded. There was no chance of escape. Four were killed outright, while three received injuries from which they subsequently expired. After perpetrating this cold blooded massacre, the mob immediately dispersed, and no one has been arrested for the crime. The negroes had taken the place of a number of white miners, who were out on strike, and on the settlement of the dispute the company had refused to discharge the colored men.

NEW YORK, Feb. 3.—What almost proved another great mine disaster occurred yesterday at the Grand River Coal and Coke Mines, Colorado. Just as the day shift, composed of seventy-five miners, were about to leave the mine a terrific explosion took place. Volumes of black smoke issued from the side of the mountain; men, women, and children rushed to the entrance of the mine, and above the roar of escaping gases the cries of the imprisoned miners were heard. The hoisting machinery was put in motion, and speedily brought all the men to the surface, some more dead than alive, and none too soon, as the flames, reaching the shaft, came up with such violence that everyone was driven back. All through the night explosions occurred every few hours. On several occasions previously the mine has been on fire in consequence of the miners' lamps igniting the gas.

STATISTICAL REPORT OF THE EUROPEAN MISSION,

FOR THE YEAR ENDING DECEMBER 31, 1890.

GREAT BRITAIN.

Conferences.	Conference Presidents.	Branches.	Apostles.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Members.	Total Officers and Members.	Baptized.	Emigrated.	Excommunicated.	Died.
Birmingham ...	S. W. Western.	10		1	9	25	7	7	9	223	281	35	44	7	4
Bristol	Chas. W. Symons.	5			8	30	6	3	1	122	170	8	13		1
Irish	Alma H. Hale.	1		2	6	5	3	1	2	55	74	17	12	1	
Leeds	Wm. H. Evans.	4		1	11	11	5	3	3	146	180	38	7	2	1
Liverpool	Samuel Worsencroft.	5	1		15	12	6	2	4	94	134	11	22	9	
London	J. W. Keddington.	8		3	16	42	17	13	10	417	518	24	33	10	6
Manchester	Thomas Spackman.	6			9	22	7	4	8	203	253	22	38	1	5
Newcastle	George A. Rimington.	5			5	23	16	7	6	163	220	12	10	21	1
Norwich	Joseph Gibbons.	4		1	6	9		2		77	95	11	21	3	
Nottingham	Joseph E. Creer.	13			10	45	12	16	11	235	329	19	26	4	3
Scottish	David Murray.	7		2	9	28	9	6	6	143	203	22	20	1	1
Sheffield	James Evans.	4			4	19	4	1	6	119	153	18	10	5	2
Welsh.....	A. M. Matthews.	9		3	5	44	4	2	4	98	160	2	23		2
Children & others not reported ...													68		
Total		81	1	13	113	315	96	67	70	2095	2770	239	347	64	26

NETHERLANDS.

Holland.....	Francis A. Brown.	9		1	6	19	8	13	2	261	310	84	62	19	1

TURKEY.

Asia Minor	F. Stauffer.	2			1	6	1			17	25	10		1	2

President, **SCANDINAVIA.** E. H. Anderson.

Conferences.	Conference Presidents.	Branches.	Apostles.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Members.	Total Officers and Members.	Baptized.	Emigrated.	Excommunicated.	Died.
Copenhagen ...	Aug. S. Shou.	6		2	11	42	6	10	3	363	424	76	48	20	10
Aarhus	N. Fredericksen.	4		1	10	32	8	14	2	285	341	74	98	13	2
Aalborg	C. M. Jensen.	3			4	19	8	9	2	217	254	43	26	8	3
Christiania	O. H. Berg.	10		2	9	50	19	26	7	597	699	66	60	15	10
Stockholm	A. P. Anderson.	9			10	84	58	45	16	1195	1397	182	74	35	20
Goteborg	A. P. Renstrom.	7			8	38	28	30	14	428	538	51	54	9	19
Skane	T. A. Halgren.	5			7	10	10	14	1	214	248	65	44	15	8
Children and others not reported ...													166		
Totals		44		5	59	275	137	148	45	3299	3968	557	570	115	72

President **SWITZERLAND AND GERMANY.** Theo. Brandley.

Berne	Conrad Abeggler.	4		2	1	3	4	5		141	156	37	40	1	
Central Swiss..	John Teuscher.	3			1	3	3			39	46	1	11		1
Jura	Henry Teuscher.	3			3	5	2	2		67	79	14	13		2
East Swiss	J. Zollinger.	7		1	7	3	5	3	1	143	163	26	9		2
South German	J. T. Miller.	4			9	4	8	10	5	538	274	80	44	8	3
North German	A. S. Reiser.	4			5	6	1	6	3	79	100	28	6	1	3
Belgium	J. J. Friedrich.	2			1		2			34	37	20	2	2	
Not reported...													42		
Totals		27		3	27	24	25	26	9	741	855	206	167	12	11
Grand Totals...		163	1	22	206	639	267	254	126	6413	7928	1096	1146	211	112

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 9, 1891.

THE SITUATION OF "MORMONISM."

On January 25th, Elders Duncan and Sharp held a meeting in a hall at Alloa, Clackmannanshire, Scotland, where they taught the Gospel of Christ to those who assembled. The Alloa *Advertiser* gives a report of the meeting and in its editorial comments says, "The admirers of Mormonism are very much at a discount in Alloa."

Doubtless this is a true statement of the popular feeling in that part of the country, but it is by no means a cause of self-congratulation to the people. Rather it manifests a lamentable absence of a desire or ability to perceive the truth, and a lack of the moral courage necessary to accept it.

This is by no means the first instance where the advocates and expounders of true principles have been "at a discount." There is no fact which stands out in bolder relief in the history of intellectual and material advancement among men, than that every forward movement in science, every discovery of additional information respecting the forces of nature, every great truth that has been promulgated, has been compelled to meet the antagonism of popular prejudice and clamor. Those who have been instrumental in bringing new lessons to the world have had to meet a warfare waged by bigotry, and in many instances their lives have been forfeited for maintaining that which they knew to be right.

It is a matter of surprise that men of ordinary intelligence, who read in the pages of history of the unwarranted persecution of those whom we now look upon as the wise men and philosophers of their generation, will persist in falling into the same error as did the mass of the people in the centuries that are past; that they who live in this age can ignore the lessons of the rack and the fagot, and themselves participate in the maltreatment of their fellow beings who come to them with a message of life. But thus it is in the world to-day to an equal extent with the conditions of five, ten, or fifteen centuries ago. Methods are different because of a change in circumstances, but the inclination is the same. The remark of the *Advertiser* brings to mind the truism expressed by the poet:

"The man is thought a knave, or fool,
Or bigot, plotting crime,
Who, for the advancement of his race,
Is wiser than his time.

* * * * * *

Him shall the scorn and wrath of man
Pursue with deadly aim;
And malice, envy, spite and lies
Shall desecrate his name."

For a people who profess Christianity and look upon the Bible as a divinely inspired record, to seek consolation in the fact that admirers of the Gospel of the Lord Jesus—which "Mormonism" most assuredly is—are despised and "at a discount," is also strange, in view of the examples that are ever before them in the Scriptures. The tribulations which the disciples of the Lord were forced to pass through eighteen centuries ago; the scorn and revilings, the imprisonments and stripes, the banishments and martyrdoms, that were heaped upon them, would seem to intimate that the admirers of true Christianity were not at a very great premium with the Jews and the Romans. The railing accusations of the mob, the wild scene before the judgment hall in Judea's chief city, and the cries to Pilate, of the chief priests, the elders and the rabble, to "Crucify Him! Crucify Him!" suggest that Christ the Lord and the admirers of the doctrines He taught were "evidently very much at a discount" in the sin-laden cities and villages of Judea, just as the disciples of the Lord—the Latter-day Saints—are to-day, in the midst of apostate Christendom.

The *Advertiser* further says, "It is questiouable whether, with their past history so well known in this country, the Latter-day Saints will ever succeed in inducing many people to cast in their lot with the disciples of Joseph Smith." The Saints to-day are ready to be tested by their history, and to have a comparison made with the ancient Saints. The record will be found to be marvelous in the parallel which is presented.

The principles which the Latter-day Saints teach and practice are identical with the doctrines taught and practiced by the people of God in ancient times. These principles constitute the Gospel of Christ. Nothing is added; none are omitted. They embrace the same laws, ordinances, administrations, gifts and powers, without variableness or shadow of turning. Men may revile against some or all of them, because of ignorance or an innate love of evil, but that does not in any way affect their truth or their harmony with nature's laws. It ill becomes those who profess a belief in Christianity to say that God ever gave to His children a law that was sinful in its nature or pernicious in its effects. To thus reproach the justice and righteousness of the Almighty is blasphemy—a sin that can be too universally laid at the door of the clergy and laity of pretended Christian sects. True Christians are those who give obedience to all the laws and ordinances of the Gospel—the power of God unto salvation.

But in dealing with the principles of what the world chooses to call "Mormonism," and with the history of its faithful adherents, the Latter-day Saints prefer to represent themselves rather than to be misrepresented by others. They are possessed of an idea that they have a better understanding of their own religious belief, and of their motives and actions, than have those who are bitter foes and know nothing of the

genius of the Gospel. With that understanding and knowledge, they think themselves more capable of expressing their views and stating their religious convictions than are those whose desire and habit is to malign and persecute them.

The Latter-day Saints are willing to be judged by the truth, for they know that it will sustain them. It is no argument against them to repeat the falsehoods that have been circulated by their enemies. To be spoken all manner of evil of falsely, is no crime. The Redeemer of the world was called a wine-bibber and a glutton; He was charged with casting out devils by the power of the prince of devils; He was accused of blasphemy against God, and under that accusation was put to death upon the cross. But these falsehoods, by the preachers of the day, whose craft was in danger, and the belief in them by the multitude, did not change the fact that He was neither a gormand, Beelzebub, or a blasphemer. He was still just what He claimed to be—Christ the Lord.

There are many honorable men and women in the world who have been deceived by hireling priests and mocking Pharisees, and to these the Latter-day Saints are seeking to bear the glad tidings of great joy—the message of life and salvation. They are also warning the inhabitants of the earth of the restoration, by an angel from heaven, of the everlasting Gospel, and of the judgments that will be visited upon those who work iniquity.

There are people who, through misinformation, think ill of the Saints. Before these they are desirous of placing the facts and testifying of the truth, and they are willing to abide the result. To call them "disciples of Joseph Smith" is a misnomer, just as it would be to call the former day Saints who received the Apostles' testimony "the disciples of Peter." Both are disciples and followers of the Lord Jesus Christ, and Peter and Joseph Smith were His chief Apostles in the age they lived in.

The admirers and adherents of "Mormonism" to-day are desirous of having their message tested by the rule which the Divine Master gave, "If any man will do His will he shall know of the doctrine, whether it be of God," for they realize that He will give to the honest and pure a testimony of its truth. J. H. A.

RELEASES AND APPOINTMENTS.—Elder Thomas B. Evans is released from his labors as Traveling Elder in the Scottish Conference, and is appointed to labor as Traveling Elder in the Welsh Conference.

Elder W. G. Bickley is released from laboring as Traveling Elder in the Birmingham Conference, and is appointed to labor as Traveling Elder in the Welsh Conference.

PROGRESS OF THE INDIAN TERRITORY MISSION.

THE following account of missionary labors in the Indian Territory, U. S. A., is taken from a private letter written by Elder Franklin M. Anderson, and dated Briartown, I. T., Jan. 11: Affairs since my letter of Dec. 9 have gone very favorably, and the main prospects at the opening

of the year are encouraging. Elder Keller so far recovered in the way of freedom from pain, and regained strength sufficient to help himself, that Elder Smith and I were enabled to continue traveling on Dec. 11, being out in the Choctaw country a couple of weeks, until the holidays were on hand. Then we returned to this "Mormon" shelter, were joined by Elder Collett, and spent the closing days of the year enjoying each other's society.

The 3rd inst., Elders Smith and Collett bade me "Good-bye" for the last time in Indian Territory, during this mission at least, and headed to open a new field in the Southern Choctaw and Chickasaw nations, Elder Broadhead and myself accompanying them some distance on their journey.

Six Elders are now in traveling order, four being already out. Elder Keller's progress the past month has not been as rapid as we looked for. He has been generally free from pain, but his attack was so severe, that even to date he has not gained strength sufficient to enable him to walk a mile. When he will be able to travel we cannot say; but we are grateful to our Maker that He has heard our appeals thus far, and given strength even to those who are well. We hope for the best regarding Elder Keller, uniting works with faith.

I may have mentioned last time that a release was forwarded for him in case of need. Mine came at the same time, and his not being needed, at my request mine was continued until Jan. 30, 1891, making two years since my arrival here. On Friday night, however, Elder Keller had a slight recurrence of pain. Whether or not this is the beginning of a new attack we cannot tell at present. We hope not; but if it should be, I will accompany him home directly.

During the visit of Brother Smith and myself before the holidays, we were privileged to initiate two more Lamanites into the true fold. The surroundings of this recently baptized family were truly distressing, the degree of poverty they were living in being greater than any I have ever witnessed. The man is well educated, and was once chief of his tribe—the Catawba—in South Carolina, but he is now in the depths of poverty. His wife is a Choctaw. Both they and their babe have been greatly afflicted by sickness during the past summer. Truly the circumstances of this Indian were humbling, putting him in a situation to be converted by the truth, if it were possible. Being possessed, in feature and disposition, of Indian characteristics, he seemed very earnest and humble, gladly stepping into the water, and uttering fervent praise to God when the ordinance was completed, Brother Smith officiating. We gave him a copy of the Book of Mormon, which he received with joy.

We only had opportunity to hold one meeting, and that in a town where the schoolhouse (used as a church) was closed against us. The "chief sinner," a hotel proprietor, kindly opened his doors to us for the meeting.

In traveling in the same district a month hence, Elders may find the major part of the population strangers, so great is the moving tendency; in going over the same fields year after year, sometimes they

seem like new regions. Probably a few statistics and general outline of the work done the past few years will give an understanding of the Indian Territory Mission.

It has not been until the past six years that hopes of present success have been entertained regarding this portion of the vineyard. Before the war missionaries labored here, and a goodly-sized branch was established. The Rebellion broke it up, and left the country a scene of waste, inhabited by whites and Indians—the former a class more barbarous in many respects than the savage. It was the resort of the renegade, the refugee from justice and the guerilla, many of whom married Indians, and their descendants inherited their instincts. The Indians had divided also, and taken sides in the war, and the early establishment of national peace did not allay all hatred, strife and outlawry between them, for the 80's were at hand before Elders were safe in traveling from door to door.

Two came in 1877, and did some work; one died in the field, I believe, and the other returned. The one who returned, M. W. Dalton, again came in 1882, with Apostle George Teasdale. The latter remained about six or eight months, when Elder Jos. H. Felt, of Salt Lake City, took his place. But in 1883 Elders Dalton and Felt returned, not much encouraged. Elder Felt baptized Mr. and Mrs. Mabry, and others living in this neighborhood. All save the two mentioned left the Church shortly afterwards. They remained faithful, and furnished one of the two leading headquarters for the Elders since, at this place, the other being at Manard, with Mr. and Mrs. Hendricks.

Chills and fever, and much opposition from the whites, who generally hail from the States of Missouri and Arkansas, made prospects discouraging. The forepart of 1884 saw Elder Frank Teasdale—Apostle Teasdale's son—and Elder Ball, both of Nephi, laboring here. Six months, during which time considerable sickness was experienced, completed their terms.

In the winter of 1885, Elders Andrew Kimball and James G. West arrived in the Cherokee nation and went to work. From this date starts the permanent commencement of the mission. Elder Kimball's companion returned in the fall of the same year because of sickness, and though Andrew was unwell himself, he remained alone, blessed in his perseverance. In the winter of 1886 he was joined by three more Elders, and the work branched into the Choctaw nation. Elder Kimball was in the field some twenty-seven months—more than double as long as any preceding Elder—two years being reached by but a few since. One year to twenty months has been the average lately, about nine months the average previously.

Each summer witnessed the prevalence of chills and fever, that very distressing and enervating illness so common in southern climes, and so detrimental to a proper performance of duty. Sometimes it was the cause of a return home, and often brought a cessation of labor for from three to five months of each year. To the best of my knowledge not a single Elder, up to the present time, has returned home without being attacked by it. But worthy of mention, also, in the way of God's bles-

sing upon the work and the increase thereof—the Elders profiting and benefiting by the experience and sufferings of those who preceded them—there are now here three who, thus far, have had no malaria to overcome them; one nearly two years, and the other two some fifteen months in the field. This fact is encouraging indeed, and is foundation for the hope that sickness is on the decrease. If the Elders can only have good health they can do much work, and readily meet the other difficulties of exposure and opposition.

Two years ago the mission was increased to six Elders. A few baptisms had resulted from the labors of those preceding them, and many friends had also been made. During the winter and summer of 1889 the work steadily advanced, and eighteen baptisms occurred—fourteen whites and four Lamanites. Of these, thirteen emigrated westward. But before the summer was over, Satan made himself felt in attacking and bringing down five of the six Elders. All were not down at once; it was generally two or three, and those who partly recovered were unable to do any traveling until winter set in, because of the treacherous nature of the disease. They would be apparently well one day, and be shaking with cold, then burning with fever until unable to stand, the following day. The least extra exertion would cause a relapse among those convalescing. In October, 1889, four were honorably released, having filled good missions of from one year to twenty-three months, two of them having comparatively little sickness during their sojourn.

The two who remained were joined by two more in November, 1889, and an additional two in February, 1890. Then the work went with vim once more, much traveling being done. Last August, however, the dread annual epidemic came along, striking down half the number. In September, two Elders arrived from Zion, but not many days elapsed before one of these, Elder Keller, of Mantua, was taken ill, and has done no traveling for three months past; while he is given the best care the country affords, his condition is such at present that his return home is not entirely beyond doubt.

Thus, from September 1 till October 15, 1890, but two were enabled to travel out of eight, and from October 15 until the end of the year, the same number out of seven, the others who were well being detained to care for their afflicted companions. When I return home next month, six will be left.

The year 1890 witnessed the baptism of five and the re-baptism of one—all of Lamanitish blood. While we have many believers and sympathizers among the whites, they lack in moral courage, and love the world and the praise and popularity thereof too much to step forth in obedience to the known and admitted requirements of God. Though the list of baptisms is small, the fact of making even limited headway among the blood of Israel is comforting. We are proud to acknowledge the true worth of those who have, during the year 1890, obeyed the truth, for their obedience is sincere, judging by their diligence in endeavoring to reform all their actions. In fact, it is here as in other portions of our globe, "Mormons" can soon be known because of the advance in godly

lives made above all others, when they take upon them the name of Christ in very deed.

Two years ago the work was confined to the Cherokee nation and the northern part of the Choctaw nation. Since then the Elders have branched into new fields, making friends and converts. Consent has been gained from the officials of the Chickasaw and Seminole nations to proselyte therein, and work will be done among those tribes this winter. The eastern and southern Choctaw country is also being visited. The Seneca nation has been traversed to a limited extent, though the agent who has charge of the Senecas and half a dozen remnants of other tribes in the northeast part of the Territory, positively refused us admission to the reservation under his charge when we visited him in December, 1889, even after the chief and council of the Senecas had granted us the privilege. Lately he apprehended and banished two Hedrickite elders for preaching some of the "Mormon" doctrines, they having entered that nation by invitation, and ignorant of his despotic reign.

The Osage nation was also closed against us by the unjust and arbitrary action of the U.S. agent in charge. Access to the Creek nation we have, but the Creeks generally, as well as many of the Seminoles, are so mixed with the negroes that we do not labor much among them. The small remnants of "Blanket Indians" in the west, the Elders have not yet visited; neither have they been to the Territory of Oklahoma, which is embraced in the Indian Territory Mission, the limited number of Elders having all they can do in attending to the regions already covered by the civilized tribes. Our labor, too, is yet confined to the English speaking Indians and whites, who form about four-fifths of the population. No effort has yet been made to acquire the several tribal languages, hence the full-blood division is not reached.

But if the progress made since 1882 be taken into account, the future growth of the work is pleasing to contemplate. The labor of restoration among the so-called "savage" will develop more rapidly, when once commenced, than among the "civilized." Work here consists largely in eradicating the wrongs of false Christianity, while that evil does not exist among the wild tribes.

Regarding the "Messiah craze," as referred to in my last, it has not extended to this Territory to any great extent that we know of, but deep interest is being taken in reports and developments. The attitude of "Uncle Sam" is awakening the Indians generally to a consideration of what is in store for them. When once alive to present conditions and what they portend, they will be in a fit condition to receive divine aid and messages.

We are having more wintry weather than last year, yesterday witnessing the second snowstorm; the whole season has been more frosty and winter-like than the preceding one. This will doubtless give better health.

May God's blessing continue to rest upon you in your efforts, as well as upon all who labor for Zion's cause, is the prayer of your fellow-missionaries in Indian Territory.

UTAH NEWS

(Summarized from Territorial papers.)

Heber City, Wasatch County, proposes to put in a system of waterworks the coming summer.

Senator Edmunds has introduced a bill in Congress, providing for a fourth judicial district in Utah.

The Warm Springs bath houses in Salt Lake have been leased to Henry Barnes and Edward Byral for ten years.

In Salt Lake City, on Jan. 19, a saloon on East Temple Street, opposite the Walker House, was destroyed by fire; loss $2000.

The latest addition to literature in Utah is the Uintah County *Pappoose*, published and edited by a lady, at Vernal.

Provo has two new papers, the *Dispatch* and the *City Press*. The former is edited by J. H. Wallis, and Rathbone Brothers are publishers of the latter.

The barn of W. S. Gibby, at Provo, was burned on Jan. 15. The fire was started by a tramp who had been turned away from the house.

The Provo Chamber of Commerce is considering a project for establishing a line of steamers across Utah Lake, to give a more direct route between Provo and other cities on the lake, and Tintic.

A steamboat is being built in Chicago to run on the Great Salt Lake. It is to be a side-wheeler, 136 feet long, with a 38-foot beam, and is to have a speed of 17 knots per hour.

On the evening of Jan. 15, at Salt Lake City, Miss Lucy Kilburn was carrying a kerosene lamp from one room to the other, when the lamp exploded, and she was so severely burned that her life is despaired of.

George Johnson, aged 70 years, who has been engaged at the Utah Lake as a fisherman for the past 30 years, was frozen to death on the night of Jan. 13. He had been drinking and could not find his way into the house.

Governor A. L. Thomas is at his old trick of trying to rob the members of the Church of Jesus Christ of Latter-day Saints of their rights as American citizens, because of their belief in the Gospel. He is now in Washington on that errand, instead of attending to his duties as governor of the Territory.

Six degrees below zero, or thirty-eight degrees of frost, is the record made by the thermometer on the morning of Jan. 13, at Salt Lake City. The weather still continues fine, but the people feel uneasy at the prospect, because there is little snow in the mountains. About three inches fell in the valley on the night of the 14th.

A disastrous fire occurred in Salt Lake on the afternoon of Jan. 13, caused by the fall of a lamp in the Co-operative Furniture Company's store, Hooper & Eldredge block. For a time it seemed that the flames would envelop the Z. C. M. I. building, but they were finally subdued with the destruction of the north end of the Hooper & Eldredge block. The loss is estimated to be $115,000, with $98,000 insurance.

On Jan. 12 another meeting was held in Salt Lake City, by leading Gentiles, at which the Gentile city officials were denounced for their failure to enforce city ordinances against the criminal classes. At each session of the city council there is some lively wrangling and calling of hard names between the members, two of whom have already engaged in a pugilistic encounter, and others would have done the same if they had not been checked. Meanwhile the law-abiding citizens are sorrowing over the fact that the "Mormons" were robbed of the offices to which they were entitled by the number of votes they had, and in which they have always given such faithful and effective service.